/65 cont./
524 child" or "married couple." In the latter game sexual activity
524 is already often involved. As long as the children have not yet
864 reached puberty, the adults laugh about it. It is only the mothers of girls who are a little annoyed when they hear about it. They do not regard it as tragic, however, since they themselves were reprimanded about it by their mothers when they were little girls.

/66/
582 g) Marriage

At the age of 7-8 a girl as a rule has already been given in
585 marriage. The husband is usually 8-10 years older. They do not as yet lead a regular married life, however. During the day the little girl plays with other children, and only at night does she sleep
[833] in her hammock beside her husband. Sexual intercourse, however,
[593] is strictly forbidden until after the second menstruation. She also fetches firewood and water and receives prepared food for herself
[484] and her husband from her family. When the tribe is on the march, she carries the hammock of her spouse and the few household articles. Economic reasons are connected with this marriage in childhood, for the young husband must hunt for his little wife and
606 her parents. Especially noteworthy is the reserve toward in-laws which operate in such a way that son-in-law and mother-in-law never
582 speak to each other and may not visit each other. Since the fear of incest is very great in both tribes, a marriage, which is always agreed upon by the parents, may be entered into only by partners who are not related by kinship. For this reason young wives are preferably obtained from a friendly tribe; in this case, however, the young man must live there until his wife has put her second
583 menstruation behind her. Occasionally young girls and women are abducted from hostile tribes. They are first held as captives and prostitutes for some time, however, before a man may finally marry them. I met such a little female captive among the Surára. She came from the hostile tribe of the Karauaterí and was approximately 15 or 16 years old.

/69 cont./

727 are lodged in every village. They are regarded as common prop-
83 erty. Unfortunately, one also sees children used for similar pur-
171 poses. This clearly shows the dualism in the etiquette of the savages, whose moral laws apply only to members of their own tribe. This attitude, which is common to all primitive peoples, cannot, for this reason, alter our judgment concerning the morality of the Karaja in general" (332).

332. Ehrenreich, 1891, p. 28.

844 k) Death and burial customs
884
585 As the previous comments have shown, there are neither
764 birth nor marriage ceremonies among the Surára and Pakidái. The social and religious life is therefore dominated all the more by death practices.

764 If a human being who has completed the third year of life dies, the relatives are inconsolable. There is lamenting in the loudest tones, and the flood of tears among men, women, and children seems endless. Meanwhile, however, the customary occupations are not neglected. While the woman is fetching water from the river, for example, she weeps incessantly to herself and intermittently shrieks loudly; the same is true for the men at their work in the plantings and even for the children at their play. The other members of the tribe cast only an occasional compassionate glance at the mourners, and with this their interest is exhausted.

Immediately after a death it is the duty of the male relatives and /70/ friends to fell small trees in the forest, out of which they make a cylindrical wooden frame -- praotimí. This consists of 15 to 20 poles 1.60-1.80 meters long, which are tied with lianas a handbreadth apart. The corpse is slid into this, and liana ropes are drawn over the two open ends so that it is protected from the attack of birds, especially vultures.

/216 cont./

574 There are cases in which a brother or a friend of the suitor wishes to serve as intermediary and offers to speak to the father-in-law. The gesture is very well received and highly appreciated.

• 585 583 During the first two or three days the young husband remains in the forest /217/ hunting; the woman hangs her hammock near that of her husband in the house of the family of orientation, [476] that is, where she has always lived. This time having elapsed, the man tries to bring together some twenty friends to help him clear the land for the three conucos requested by his father-in-law. Usually he has no difficulty in finding this help. The father of the boy and his brothers do their best to feed the workers well, and, when the work is done, the young husband offers them as presents arrows, bows, etc. which they refuse to accept. Later, the man begins to clear some conucos for his own family.

574 627 Our informant from the upper Caura insisted that, once consent has been obtained, delivery is definite and the girl cannot then accept any other young man. In order to give us an example, he told us what had happened to a man of his group.

A girl had accepted him as a husband, but, because of unforeseen circumstances, he had not had time to talk to the father-in-law. Then the girl surrendered to another young man and married him. The father-in-law knew nothing about the first offer. One day the people of the pueblo found the young couple in their hammock pierced by two arrows poisoned with curare. The murderer informed the father-in-law and the inhabitants of the rancheria of the motive which had caused him to perpetrate the crime. Neither the father-in-law nor the people intervened in the matter, for, according to them, the young lover was right in punishing the two who had deceived him in this way.

594 595 881 Sometimes parents marry off their children before they reach maturity. Some men also take a second wife when she is still underage, but they respect them and have no sexual contact with them until after the first menstrual periods have passed.